

CATHOLIC • ACTION •

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September, 1948

THE TRUE NURSE

Anne V. Houck

PREJUDICE v. EDUCATION

DISPLACED PERSONS

PRIVATE ORGANIZATIONS AND GOVERNMENT

UNITY IN ACTION

THE CATHOLIC FORUM OF THE AIR

Mission Sunday

USO Reactivation

Mother Cabrini Feast

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The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index*.

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

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Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

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It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

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YOUTH—Facilitates exchange of information regarding the philosophy, organization, LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

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The N. C. C. M. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. O. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

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All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

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September, 1948

RT. REV. MSGR. HOWARD J. CARROLL, general secretary of the National Catholic Welfare Conference, has been appointed to a special committee which was formed to study the reorganization of the USO, following Secretary of Defense James Forrestal's recent request that the USO be reactivated.

USO
Reactivation
Authorized

The committee is composed of representatives of the three faiths—Catholic, Jewish, and Protestant. Other members of the group include Arthur Page, chairman; Walter Rothschild, and Holgar Johnson.

All of the six agencies who participated in the wartime USO program—National Catholic Community Service, Young Men's Christian Association, Young Women's Christian Association, National Jewish Welfare Board, National Travelers Aid Association, and the Salvation Army—have agreed to the reactivation of the USO. Agency representatives will meet to discuss the nature and extent of the service that will be necessary to meet the needs of our expanding defense forces.

OCTOBER 24 has been set aside this year by the Holy Father for the annual world-wide observance of Mission Sunday. In making the announcement, Bishop Thomas J. McDonnell, Auxiliary of New York and national director for The Society for the Propagation of the Faith, pointed out that the day is set aside to raise funds to support missionaries in their posts in all parts of the world.

"Because Europe is still destitute as a result of the war and its aftermath," said he, "and because large areas of the world are dominated by a godless philosophy, the 25 million Catholics of the United States must shoulder the burden of the missions and take financial responsibility for bringing the world into the Mystical Body of Christ. I urge every Catholic in our country to give his or her

wholehearted spiritual and financial help to our missionaries on October 24. . . ."

THE petition of the American Bishops that the feast of St. Francis Xavier Cabrini, first American citizen saint, be observed with the liturgical rank of a double of the second class has been granted by the Holy See.

Special Observance
Of Mother Cabrini
Feast Granted
By Holy See

Archbishop John T. McNicholas of Cincinnati was authorized, as Chairman of the Administrative Board of the National Catholic Welfare Conference, to present the petition to the Holy See. Such authorization followed the general meeting of the Bishops in November, 1947.

The Rescript granting the petition came from the Sacred Congregation of Rites and was signed by His Eminence Clemente Cardinal Micara, prefect of the congregation.

EDWARD M. O'CONNOR, executive assistant of War Relief Services-National Catholic Welfare Conference, has been appointed by President Truman to the three-man Displaced Persons Commission which will administer the program for admitting 202,000 European DP's into the United States within the next two years.

President Truman Names
Edward M. O'Connor
to DP Commission

As a member of the staff of War Relief Services-N.C.W.C., Mr. O'Connor has made an inspection tour of welfare and relief projects for victims of war and prisoners of war in England, France, Switzerland and Belgium, and in recent years has devoted his entire efforts to aid of the war refugees of Europe.

This issue of CATHOLIC ACTION carries on page 6 an article by Mr. Raymond Disco, WRS-N.C.W.C., discussing the Resettlement of Displaced Persons and the Catholic participation.

THE TRUE NURSE

Anne V. Houck
Executive Secretary
National Council of Catholic Nurses

WE may think that such a simple word as "nurse" should never be the subject of controversy, but certainly there is much disagreement as to her status in the world of today, and particularly as to her duties.

The essence of nursing is interpreted in the preservation, in the safeguarding and building up of life forces in the individual and in the race. This includes the nourishing of both the body and soul, of the physical, spiritual, and mental needs of those who are ill or ailing.

The question is oftentimes asked, "Is nursing a vocation or is it a profession?" I like to think it is both. It is a profession because it has its own intellectual content; it has its own adaptation of scientific knowledge in its particular field; it has its own professional organization and its own standards for its group. Nursing, however, is also a vocation, for in a profession we are primarily concerned with the intellectual qualifications of the individual, who is one of its members, and knowledge in order to minister to the needs of the patient; but over and above these qualifications there are certain moral qualifications, which are inherent in the life of the nurse, without which she will never be able to succeed in measuring up to the full standards of her profession and meet its requirements.

Education is therefore needed by the student nurse to prepare her for the need of her profession in whatever field she should choose.

Years ago we heard the expression, "Training School for Nurses." Today, more often, we hear of the School of Nursing. The student should be prepared in certain qualities, however today we think of the student in the field of education and not so much in training and discipline.

The replacement of training and discipline with real understanding and cooperation on the part of the student will tend to develop better character, more intelligent and resourceful nurses. WHY? Because they see the value and do a thing without questionable thought and deliberation, from the intelligence of a woman and not a child directed by rules and orders.

The Nursing Profession has many outstanding sisters and nurses who gave their very all, for its advancement in the care of the sick. In a little town in Belgium there still lingers the memory of one Edith Cavell, who gave her life that others might live. And so we can pick out outstanding women who too have given their lives that others might live; but as Christians we go back, back over 1900 years, when Our Blessed Mother stood at the foot of the cross of her dying Son. It was on that day to women fell the mantle of dignity, of courage, and of faith. It was on that day that women assumed for all times the ills of the world, and it was on that day that women were given the courage and ability to carry on. Yes, the women of today have gone far. They are as much at home on the production lines as they are at the fireside in their own homes, but we must always realize that whatever be the position of women in the world of today, we can never forget that women are the mothers of our future citizens; women are the nurses who bring back that fluttering light of life into a bursting flame, and we cannot lose those qualities that gave us such distinction.

The most valuable treasure on earth is entrusted to the care of the nurse: namely, human life, and upon her fidelity or upon her neglect of duty depends to a great extent the restoration of life. If I have a valuable treasure given me, I guard it, I protect it, I watch over it. I believe it is the responsibility of every nurse to know, to practice, and to impress upon all with whom she comes in contact, the knowledge of her profession, the principles of Christianity and the magnitude of goodness that she can radiate about her. The nurse enjoys the confidence of the sick and dying patient. She is as a sentry on duty, watchful and diligent in the care of her charge, and because of this, the patient looks to her with confidence, looks for kindness, for understanding in his or her trouble. The nurse should be guided in her work by the principle of Charity, "Do unto others as you wish others to do unto you."

In choosing nursing as a profession, as a career, we should visualize it as more than an ordinary

source of income. Some higher spark of love or ambition should motivate our desire to serve suffering mankind. That is the purpose of nursing. We should be justly interested in our social and economic welfare, but over and beyond this, the nurse must never forget the purpose of her existence, "Service to Mankind," "Service to the Children of God."

There are many fields open to the nurse of today: Institutional, Teaching, Public Health, "Service on the Land, in the Air, and on the Sea," and whatever is the choice, the nurse should be interested, want to work in that field, mindful of her responsibilities.

We need in the profession leaders; leaders with character and with the conviction to stand for that which is good, righteous, and possessing three attributes.

The first one is Common Sense. Good sound ordinary intuitions which are supposedly possessed by all, with the ability to adapt to conditions—if favorable, not too much of a problem, if unfavorable displaying charity toward others and justice to all.

The second attribute is Earnestness. The human mind can do most anything which it really purposes if an earnest person has the desire. He is motivated with the energy necessary for its accomplishment and is able to maintain a continuity of effort by his enthusiasm. In choosing a goal strive, whatever be the price, with all sincerity to reach it. Do not do a piece of work half-heartedly. Be a builder. Have faith, enthusiasm, perseverance. Be prudent, courageous, and use fortitude.

The third attribute is Honor. The quality of allegiance to a high standard of right and integrity and worth, is honor. All nurses should be women of honor, and to possess this they must conduct themselves with care, with truthfulness, with sincerity, with cleanliness of mind, and loyalty to their patients, to their associates in the profession.

We must all be students—educated to the things necessary in our professions. The purpose of education is to prepare us to live a better life, to meet the needs of a better and broader field in a more intelligent manner. It is not a case of education or service, it is a case of education for service. Education should therefore make us aware of the things about us in our particular field of endeavor and help us to give better service to our patients, to our associates—to the Children of God.

The desire to achieve is born within all of us. We all want to do something worthwhile, to attain something that we do not have, to have our future air castles become living actualities. In addition to earnestness, the necessity of wanting to be accurate in what we do, we should have ambition for the

things that we choose, and the desire to push forward. The teacher is successful because she is interested in her student; she has the mental needs for her work and she continues to meet the new needs of the community. The clerk in the store is successful because she knows her merchandise and also wants to please the public; the dishwasher who does a perfect job does so because he wants the satisfaction of seeing beauty and order in his polished dishes. The nurse, to be successful, must be prepared with tools of knowledge, must use these tools as they are needed, and not only possess tools in her field of work, but must keep these tools in repair by continued education. The part she receives in her days in the School of Nursing is designed to show her how to use available means of making life reach its highest development. Its aim and purpose is to lead the thinker to better things of life. Men and women in all fields of education who are eager for advancement, for the better things of life do not let their education stop when they receive their diplomas. "It is often the last key on the ring that unlocks the door." A mind may be likened to a garden plot given to us for cultivation. The beauty and growth of the garden will depend upon the care we give it; the selection of seed, the uprooting of weeds, the elimination of weak plants, and the substitution of stronger and better plants. So it is with the human mind. We must care for our physical health, be prudent in the selection of friends, replace those associates who do not help us to live a better life with associates who are of good upbuilding. Few of us are able to think independently. We need the stimulation of other minds; the bigger, the stronger, the more beautiful, the greater is the influence in our own development.

Nurses must continue to meet the new things of their profession. There will be changes; just as the first automobile looks very odd to all of us as to its style, its lines, its speed, but its purpose to give service to man, quicker transportation, is the same today as when the first car was built. So there will be changes in the field of education, in the standards of living, but the purpose of nursing should never change—the care of the dying patient, the help to the infirm, to bring back life to the ailing patient, to administer to the sick and dying, bringing back to God those who have strayed by the wayside, spreading the truth of life and diffusing moral principles or righteousness among those we may meet.

The ideal nurse builds a temple in her life—of elements of character, and it constitutes the same basis or foundation upon which may be built a temple of worship. Every temple erected has been

(Turn to page 19)

DISPLACED PERSONS:

Their Problem and Its Solution

RAYMOND DISCO
*War Relief Services-
National Catholic Welfare Conference*

THE Eightieth Congress passed a bill to admit 205,000 displaced persons to the United States during a two-year period beginning July 1, 1948, and ending June 30, 1950. This legislation resulted from efforts extended over a two-year period by many individuals and groups who were conversant with the real issues involved, and thereby convinced that legislation of this character was one of the important stepping stones to the establishment of world peace. The law finally enacted is imperfect but at the same time provides an opportunity to demonstrate by experience gained what changes are necessary and desirable. It is timely, therefore, that a short review of the real issues involved be made, and a concrete program of action be described.

At the end of hostilities in Europe it is estimated that there were over ten million people uprooted from their homelands and then residing in Germany, Austria and Italy. They represented practically every European country and every walk of European life. Some were taken forcibly from their homelands to provide manpower for Hitler's war machine, while others fled their homelands before the advancing Soviet Armies. There now remains in Germany, Austria and Italy a "hard core" of slightly over one million people who will not voluntarily return home because of fear of their lives or liberties because of their race, religion or political belief. They must be recognized as the hard core of the original problem because those who could voluntarily return home have long since done so.

Those now remaining in Germany, Austria and Italy are officially referred to as Displaced Persons. Their homelands are Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Poland, Romania, the Ukraine and Yugoslavia. When we understand their countries of origin it is not difficult for us to understand why, under present circumstances, they fear to return home. The legislation passed by the Eightieth Congress is designed to bring permanent assistance to these unfortunate people, by recognizing that resettlement in new homelands is the only Christian answer to their problem.

It is regrettable that until somewhat recent

months there has been little understanding of this problem throughout the United States. In some quarters the displaced persons have been described as the riffraff of Europe, while in others they have been decried as undesirables because there might be some Communists among them. No statements could be further from the truth than these two. Rather than the riffraff of Europe, they must be looked upon as people who have enjoyed the God-given rights of man, and knowing how precious these inalienable rights are will make any sacrifice to maintain them. If they were Communists they would have no fear of returning home, but more likely would have long ago demanded repatriation so as to gain full benefit of the regimes now in power in the Eastern and Southeastern European countries.

The problem of the displaced persons must be faced squarely as a Christian one. Our Christian charity demands that we heed the lesson that can be learned from the first Christian family. Our Blessed Mother and St. Joseph found no room in the Inn, and a lowly manger thus became the birth place of Christ. In His teachings on earth we find many lessons of what must be our obligation to the stranger, to the homeless, and to the oppressed.

It is estimated that 82 per cent of the displaced persons are Christian and 18 per cent are of Jewish Faith. It is also estimated that 55 per cent are Catholic. In 1934, when the heavy war clouds began to form over Europe, the Jewish organizations were required to establish programs to find new homelands for their brethren, and to carry out resettlement plans. Of necessity, they have had long experience with this problem, and are today admirably organized to do the job that lies ahead. The organizations representing the Christian faiths are now being called upon to establish programs to care for the great numbers of displaced persons who will come to the United States under the recently passed legislation.

In December, 1947, at the request of the Bishop's Resettlement Committee, War Relief Services-National Catholic Welfare Conference began the development of a national organization to care for the reception and resettlement of dis-

placed persons in the United States. In practically every diocese of the country the Ordinaries have appointed a Diocesan Resettlement Director, and in turn there has been established a Diocesan Resettlement Committee. The National Catholic Resettlement Council was also organized in December of 1947. This Council was established for the purpose of advising the Bishops' Resettlement Committee on the development of this program, and to bring together all the Catholic organizations which could lend assistance in the solution of this human problem.

There are many ways in which the faithful laity may participate in making this problem a success. Here are a few things that can be done immediately:

(1) If you have facilities to house one or more of these displaced persons, communicate this fact immediately to the Diocesan Resettlement Director of the Diocese in which you reside. This does not necessarily mean a separate house, but by all means should include any extra room you may have available which can be rented to a family or individual.

(2) If you live on a farm and have need for one or more willing and able workers, whom you can house, communicate this information to the Diocesan Resettlement Director of your Diocese.

(3) If you have need for domestic help, either an individual or a couple, and can provide housing for them, communicate this information to your Diocesan Resettlement Director.

(4) If you know of people who are willing to provide housing or employment opportunities for displaced persons, bring this matter to the attention of your Diocesan Resettlement Director, and he in turn will inform you what further steps you can take to assist him.

(5) The greatest assistance you can render this program is to make it known to as many people

as you possibly can, urging them to participate by providing home or employment opportunities for these worthy people.

Before any displaced person can be brought to the United States, assurance must be provided that a home and employment opportunity awaits him upon arrival here. It will not be necessary to provide affidavits guaranteeing support, or other guarantees such as are required for regular immigrants. The Federal Displaced Persons law also requires that these people be resettled in all parts of the United States, so as to assure an even distribution throughout the country. This is all the more reason why the laity must cooperate with their Diocesan Resettlement Directors in securing homes and employment opportunities.

It is hoped that the first movement of displaced persons to the United States will begin during the latter part of September. During the months of October, November and December, the numbers brought in must increase with each passing month. During 1949 it is hoped that home and employment opportunities will be available in such quantity as to permit the entry of 10,000 persons per month. Failing to secure this number of homes means failure in our Christian obligation to these long-suffering victims of the war.

The objective of this program can be attained if we can acquaint the American people with the true facts concerning it, and invite them to accept this as an unusual opportunity to do a service for their country and for the peace-loving nations of the world. The United States is still one of the most sparsely settled countries of the world. Our future generations will benefit in great measure from the full exercise of our Christian charity during the immediate months ahead, just as our country has been blessed and made secure by the toil, ingenuity and loyalty of our immigrants in past generations.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1948

- 3-5—NATIONAL FEDERATION OF NEWMAN CLUBS—34th annual convention, Minneapolis, Minn.
- 4-6—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—7th biennial congress, Webster Groves, Mo.
- 11-15—NATIONAL COUNCIL OF CATHOLIC WOMEN—24th national convention, New Orleans, La.
- 21-23—CATHOLIC COMMITTEE OF THE SOUTH—annual convention, Lexington, Ky.
- 25-27—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Cincinnati, Columbus, Ohio.

October, 1948

- 9-13—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—34th annual meeting, Boston, Mass.
- 10-12—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Portland, Oreg.
- 14-16—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of New Orleans, Lafayette, La.
- 17-18—LITHUANIAN AMERICAN CONGRESS—Chicago, Ill.
- 17-20—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, La Crosse, Wis. (Diocesan directors meeting on 15-16.)
- 19-21—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of San Antonio, Dallas, Tex.
- 26-28—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Province of Santa Fe, Santa Fe, N. Mex.

PRIVATE ORGANIZATIONS AND GOVERNMENT

Rev. R. A. McGowan

Religion In Life

Article I

I

THE first tragedy in entering marriage is not to think of it as a permanent organized union for the purposes of family life. By making divorce easy, the laws of our country encourage people so to marry. Such marriages usually continue with disregard of the purposes of marriage and hang always on the edge of divorce. The effects are all around us.

A first mistake in economic life is not to think that the people of each industry and profession, and all together, are obliged to organize for the first purpose of economic life—steady prosperity for all. The people are struggling towards such organization but are, as yet, defeated. Their past defeat has as its monument the Depression of the 30's. Another depression will signal their present and future defeat.

A first error in international life is not to think of it as necessarily one to be organized to keep the peace and promote world welfare. Even though we had the League of Nations and now have the United Nations Organization, the countries still hesitate to form a more perfect organization. A past effect was World War II (and by an even worse default, World War I). A future effect will be World War III. Or has it already begun?

The central point is organization for the purposes of life—for the fulfillment of the moral law, the law which God has written into our nature.

These examples are proof of the break-up of a civilization which does not know how to live in accord with the law which God has written into man's nature—the law of marriage organization for sound family life; the law of occupational organization for secure prosperity, and, in our time, the law of world organization for world peace and world welfare. The dominant elements in our present civilization began some four hundred years ago as an individualistic corruption of the Middle Ages. Now it is cracking. The danger is that the next civilization, if such it could be called, and if the atom bomb does not prevent even that, will be worse.

As in everything now, the U. S. is the key coun-

try. Since the right change can be based only on acceptance of the moral law and the realization that God's help is necessary if men are to live up to it, Catholics in the United States are a key people. Catholic lay organizations are of central importance.

In analyzing the situation one finds certain chief points:

1. People have to keep their personal dignity and rights while they are helping one another—but people have to do the latter.

2. Both to help one another and to keep their own personal dignity, people have to organize whatever important groups they belong to to fulfill personal dignity and to help others.

3. For the same purposes, local, state, and national governments must act, but must also encourage such groups to organize, work with them, and have them, in time, work with government.

4. For the same purposes, some kind of "world government" must be created and must work not only with national governments but with voluntary organizations as well.

II

When you look these requirements over, you find that certain ideas stand out which are not unusual but are not usually stated.

For example, it is common enough to speak of rights. It is not common to speak of the fundamental obligation of people to help one another. This is partly due to the tradition of almost absolute personal rights that was so prominent in the generation now passing and to the scanty recognition of human duties, including the obligation to help one another in the ordinary course of life. It is partly due also to the present Totalitarian denial of human rights and the subjection of the individual to the state in carrying out whatever "duties" the dictator decides upon. A central problem in the shift in civilization is how to add duties to rights (both of them under God and with God's help) without denying rights.

It is common enough to speak also of national governments and, in our time, of international, if limited governments. These are accepted ideas.

But private or voluntary organizations are suspect or are prevented from fulfilling their proper function in the right ordering of society.

Nevertheless they are of uncommon importance at any time, and particularly in our time. Private organizations should exist, should be strong, and should work with governments, local, national and international, and governments should work with them. Doctor Charles Malik of Lebanon, probably the ablest defender of human rights on the UN Commission on that subject, said recently: "Intermediate institutions between the State and the individual are the real source of our freedom and rights. The tragedy of the modern world is that these real grounds of freedom are in decay." He might have also said that they—the family and the organized industries and professions, for example—are of the same importance in fulfilling duties as they are in protecting rights.

In our time private organizations are of enormous importance. To put the situation briefly, private organizations are of vast importance because:

(a) So many problems are to be solved that unless private organizations handle them in whole or in large part, only government is left to solve them and government then becomes too powerful and too pervasive;

(b) When private organizations do not insist upon their partnership with governments, and governments, in turn, do not insist on a mutuality of relations, private organizations become anemic and the governments become grotesquely gigantic, and,

(c) The problems are not, in fact, met and the last state of that man is worse than the first.

Second only to the normal acceptance of basic human rights and human duties is the actual formation and normal acceptance of private and voluntary organizations to protect rights and fulfill duties.

In fact, the surest sign of a Totalitarian state is its control or attempted control of private organizations.

III

By private organizations here is meant the private organizations functioning in social, economic and cultural life.

Among these functioning organizations in the U. S., there are several tendencies both within themselves, and in relation to one another, and in relation to governments. Some are good tendencies. Some are very disturbing, and some are very bad.

Among the good tendencies are these:

(a) The growth of organization, itself, after

1948-1949 Forum Series

THE N.C.W.C. Forum Committee, representative of the departments of the National Catholic Welfare Conference, offers its 1948-49 series of eight articles, month by month, under the general title "Religion in Life." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information

As texts for discussion clubs, forums, round tables, radio talks

As aids for organization and school programs

For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

the long period when organization was discouraged and people thought of themselves largely as lone individuals, either passively accepting their fate or actively on-the-make. There is hardly a group today that lacks some degree of organization.

(b) A growing conviction of the responsibility of the members of an organization to one another, of the organization to its members and of the organization to other organizations and to the community. This is hard to put a finger on because the organizations frequently merely talk of their obligations and do not work very hard for their fulfillment; but even so, when there is not mere blatant hypocrisy, there is a recognition of the good of a first step. As one example, there is hardly an important employers' organization nor a labor federation nor a farmers' organization in the United States that has not said that the way to prevent another depression is for business, labor, farmers, and government to cooperate.

A third point—the actual cooperation of organizations and government—has a mixed record of good and bad, of grey, white, and black. In our time, government is called on to do more and more. Partly this is because of the past and present failures of people in their organizations or by their refusal to organize. Partly it is because the tremendous problems of our time require agencies as large and powerful as government. Partly it is because governments once abdicated their own normal functions and let individuals and predatory organizations seize power and did not do their own necessary work. Finally it is because of the refusal to live up to duties and the law of brotherhood.

Let us now note some of the good examples:

The fact that religious marriage ceremonies are legal marriages. Many countries refuse to recog-

nize this; the equivalent of a justice-of-the-peace marriage is necessary; in those countries marriages performed by representatives of churches do not count in law.

The close cooperation of the bar and medical associations with the state governments. This arrangement is far closer than is usually known.

The increasing use of the private organizations, as advisory bodies for the administration of laws affecting them. Examples are the advisory bodies, so effective, once, in the administration of the Wages-Hours law and to be effective again if the minimum wage is increased; the employer-labor-government tripartite bodies which the International Labor Organization promotes and, in part, functions through; the advisory boards under the hospital construction acts; the informal relations of organizations (sometimes very evil) with local, state, and national governments; the advisory relations of organizations, and of persons chosen out of organizations, with several of the United Nations Specialized agencies; the Federal Trade Commission boards to draw up business codes of fair practice; the Railroad Retirement Board which is appointed from among nominees of the organizations of the groups involved.

Bad examples are:

The merely defensive or the completely predatory action of organizations in relation to government and the community; local, national, and international. Much of this is to be expected because of a bad past and a chaotic, confused, and still largely pagan present.

The hesitancy of the organizations that believe in social justice and in an obligation to the general good to insist on right representation in the administration of the laws that concern them.

The blindness, or egotism, of many government law makers and administrators, or their consciousness of the fact that some private organizations are purely defense organizations or simply organizations of robbers, or the failure to see clearly that a community is a net-work of persons, private organizations and government bodies, or the inclination towards government domination, or the belief that only individuals and governments count and that private organizations are interlopers.

IV

How are Catholics and Catholic organizations to do their big part in promoting the cooperation of persons, organizations and governments to protect human rights and secure human welfare?

(1) By learning and teaching Catholic social principles.

(2) By persuading the people in the organizations immediately involved to do the work needed.

(3) By encouraging good men and women to enter government service, including international service.

(4) By voting for the persons who see this whole problem and who have the ability and backing to get their country to go farther towards doing what is right.

There are many phases of this problem. Some will be treated in the rest of this 1947-1948 series of articles.

The issues concern not only economic life but all cultural and social life. The principles apply, even if in different ways, to health and education.

Headlines of the principles are: (1) Fulfillment of Human Rights and Human Brotherhood, (2) Private Organizations for Both Purposes, (3) Government for Both Purposes, (4) Cooperation of Government and Private Organizations.

This is not a matter of the Federal Government only; it is a matter also of state and local governments and of the developing agencies and organs of international life.

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SUBJECTS FOR DISCUSSION

1. Trace the development of modern "individualism" and indicate its principal effects on family life, economic life, and international relations.
2. What is the explanation of our failure to emphasize sufficiently "the fundamental obligation of people to help one another?"
3. Why are private or non-governmental organizations of such crucial importance today?
4. What are some of the good tendencies of the principal private or non-governmental organizations now functioning in the United States? Some of their bad tendencies?
5. "... the actual cooperation of organizations and government has a mixed record of good and bad" in the U. S. Explain.
6. How are Catholics and Catholic organizations to do their part in promoting the cooperation of individuals, organizations and governments to protect human rights and secure human welfare?

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Prejudice v. Education

"PROTESTANTISM is being challenged at the polls." Such was the declaration of the sponsors of the anti-garb measure which was adopted at the June primaries in North Dakota. This law prevents any public school teacher from wearing any dress indicating that the teacher is a member of a religious order or denomination.

How Protestantism was being challenged is difficult to determine. The sponsors of the movement, The Committee for Separation of Church and State, consisted of a group of Protestant ministers. Those being challenged were a small group of sisters who were teaching in the public schools at an average salary of \$850.00 per year. This attempt to shift responsibility to Catholics for the challenge was a rather invidious way of injecting religion into the issue; yet it proved effective for it served to arouse latent prejudices. This is generally the case when the constitutional rights of the minority are subjected to vote. So the Supreme Court of the United States observed in the case of *West Virginia v. Barnette* that:

"The very purpose of a Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the courts. * * * Fundamental rights may not be submitted to vote; they do not depend on the outcome of elections."

The Supreme Court of North Dakota had already established, in the case of *Gearhardt v. Heid*, the constitutional right of religious to teach in their characteristic garb as a "legal principle to be applied by the courts." This "principle" was overturned in North Dakota as a result of having been "submitted to vote."

The wisdom of the pronouncement of the Supreme Court of the United States was most emphatically underscored by the anti-garb vote. Of course, it is not to be inferred that all non-Catholics voted in favor of the anti-garb measure. Approximately 103,000 people cast their ballot for

the measure and 93,000 voted against it in a State where Catholics are outnumbered four to one. Significantly, only one of the counties where the sisters were teaching voted to outlaw the religious garb. It was quite obvious to the people of those and other counties that the sectarian garb did not constitute a "sectarian influence" and did not violate the principle of separation of church and state. As a matter of fact, it must have been quite obvious to the proponents of the measure that the nuns' garb did not influence the children and particularly in North Dakota, where the sisters did not wear their rosaries or crucifixes.

This was practically admitted by Mr. C. A. Armstrong in an article which recently appeared in *The Christian Century*. Mr. Armstrong, who was a proponent of the anti-garb measure, observed that:

"Nuns will never have children of their own. This deprivation leads them in many cases to lavish their affections on their pupils to a degree not matched by teachers with ordinary family ties. The children respond and this gives the garb much more sectarian influence than it might otherwise be expected to have."

The irony of this situation is that the nuns were condemned for good conduct. And all of this is in the name of separation of church and state.

Fortunately, the children in the so-called "Catholic-public" schools are not to be deprived of the services of the sisters for the Bishops of North Dakota have authorized them to teach in secular dress. But for such action, many children might have been deprived of an education this year, as it would be next to impossible to secure teachers at a salary of \$850.00 per year, particularly when there is such an acute teacher shortage. The sisters, however, are ready to make the financial sacrifice and to go even further and don a secular dress for the benefit of Catholic and Protestant children alike.—*George E. Reed.*

NATIONAL COUNCIL CATHOLIC WOMEN

Unity in Action—D.C.C.W. Conventions—I.U.C.W.L.—Past President Honored by Holy Father—N.C.C.W. and Women's Organizations Abroad—Catholic Women in the News

UNITY IN ACTION—TWENTY-FOURTH NATIONAL CONVENTION

THE visitor to our land who would know what the National Council of Catholic Women is, who would *see* the N.C.C.W. existing and acting, has but to betake himself to New Orleans, La., for the five days of September 11 to 15. The idea of a federation such as this is an abstract concept, yes, and not too easily visualized; but in the days of its national biennial convention, the federation of the N.C.C.W. can be heard and seen and felt. Its far-flung dimensions are embodied and made visible—here is a delegate from northern Maine, there from southern California; this one represents a parish society from Seattle, that one a mother's group from Key West. This is the Catholic women's organizations of the United States, meeting and talking and learning together in a tremendously moving demonstration of the unity which is their Faith.

These women, these many hundreds of alert and keenly-aware women, are here in New Orleans not as individuals alone; each one stands here for the dozen, or for the thousands of her fellow-members in the vast array of Catholic women's organizations throughout the country. Each will take back to those waiting at home the pith of the discussions and talks she hears, the renewal of purpose and clarification of thought she receives. The national convention begins in New Orleans during these five days in September; but like charity, it does not end there.

This unity of women's organizations which is the National Council of Catholic Women is a Catholic unity, and hence it seeks its orientation in the Church, in the guidance of the Bishops. Thus to the convention from all over the United States come Archbishops and Bishops, to honor its

gatherings and to encourage its deliberations.

The convention formally opens at the altar, where in the historic New Orleans Cathedral of St. Louis, Most Rev. Joseph Frances Rummel, Archbishop of New Orleans and host to the convention, will celebrate the Pontifical Mass on Sunday, September 12. The sermon keynoting the sessions whose general theme is "The Status of Woman Today" will be delivered by Most Rev. Michael J. Ready, Bishop of Columbus.

The general public meeting on Sunday evening will be addressed by Most Rev. Robert E. Lucey, Archbishop of San Antonio and episcopal chairman of the N.C.W.C. Lay Organizations Department, who has taken "An Agenda for a Better America" as topic for his recommendations to the delegates. The subjects under consideration in the seventeen program-meetings cover every phase of living with which today's women are concerned—housing, health, their children's educational freedom and opportunities, the legal, economic, and social status of women, charity at home and abroad, marriage and the family, the hospitalized veteran, UN and international affairs, adult religious education, the struggle against communism. The program in itself gives vivid proof of the range and depth of Catholic women's interests. The fact that of the forty major addresses on these topics, over half are given by women outstanding in their fields, speaks volumes for Catholic women's competent participation in the affairs of our day. These five days will hold the mirror to the not-always-realized contribution being made, in quiet everyday ways, by the Catholic women's groups of the United States to the well-being of Church and country.

D.C.C.W. CONVENTIONS CALL FOR WOMEN'S LEADERSHIP

The three diocesan council conventions held in late June recorded the outstanding work of their Catholic women's organizations and charted the way for increased activity in the coming year.

Reno . . . The Most Rev. Thomas K. Gorman, Bishop of Reno, addressed the 13th annual convention of the Reno D.C.C.W., June 22-23, on "A

Catholic Woman's Place in the Diocesan Program" and urged the active support of Catholic education by every member of the women's organizations federated in the diocesan council. Miss Florentine Schage, national director, Province of San Francisco, speaking on "Nevada Catholic Woman's Place in the National Program," called on the women to follow the four paths laid down

by Pope Pius XII: lively faith, avoidance of false spirituality, understanding and following of Christ's social program, and devotion to things of the home. Reports were given on the D.C.C.W.'s nine-point program. Mrs. Howard Keating, president will continue in office.

Harrisburg . . . Speakers at the 23rd annual convention of the Harrisburg D.C.C.W., held June 24, included the Most Rev. George L. Leech, Bishop of Harrisburg; two experts in the Youth field, Rev. Joseph E. Schieder, director, N.C.W.C. Youth Department, and Rev. Frederick R. Bradel, Harrisburg diocesan director of Youth activities; Rev. Lawrence F. Schott, diocesan director of Cana Conferences; and Rev. Anthony J. Mayan, assistant spiritual director of the D.C.C.W. Mrs. Robert A. Angelo, president, presided at the convention, which also included a demonstration of

a parish council meeting and a round table discussion of affiliated organizations. Mrs. Angelo is succeeded in office by Miss Kathryn H. McCarthy.

Salt Lake City . . . Introduced by Most Rev. Duane G. Hunt, Bishop of Salt Lake City, the newly appointed Auxiliary Bishop, Most Rev. Leo J. Steck, delivered the principal address at the annual convention of the Salt Lake City D.C.C.W., June 30. His Excellency told the 200 delegates that Christian ideals in the family and in the home, plus a militant, aggressive leadership in church and civic affairs on the part of Catholic women are imperative in order to keep the United States of America foremost among peace-loving nations. The National President, Mrs. Henry Mannix, another guest speaker, told of the war relief work of N.C.C.W. Mrs. Clyde A. Scott succeeds Mrs. P. J. O'Carroll as president.

NOTES ON THE I.U.C.W.L.

The International Union of Catholic Women's Leagues, representing 36 million Catholic women throughout the world recently made an appeal to the Economic and Social Council of the United Nations to adopt a draft convention on the prevention and punishment of the crime of genocide.

The I.U.C.W.L. was also one of ten Catholic international organizations among the 37 signatories of a petition addressed to the United Nations Economic and Social Council urging that immediate steps be taken to suppress traffic in women and children. The petition points out that the exploitation of women has increased considerably because of post-war social conditions and that numberless refugees have become victims of both national and international traffickers. The Economic and Social Council is requested to submit to the UN General Assembly for immediate signature the International Draft Convention of 1937, which "has been the subject of profound study and has been accepted by many governments." The continuation of the study undertaken by the UN Secretariat is urged, since numerous advan-

tages would be gained by the unification of existing international instruments.

A recent issue of *Pax Romana*, official organ of the international association of Catholic students, states that among all international Catholic organizations those of women are numerically the most important. The paper lists the International Union of Catholic Women's Leagues as "a world power comprising millions of Catholic women on all the continents who exercise a vital influence on the religious, cultural and social life of their countries."

In a radio address for the UN Section on the Status of Women, Miss Catherine Schaefer, consultant for the I.U.C.W.L. to the Economic and Social Council of the United Nations, declared that "today, practically everywhere conditions and ideas threaten the heart of the community—the family—and therefore, the community itself. . . ." Miss Schaefer pointed out that the help which women have given or can give to their communities was the theme of the International Congress of the I.U.C.W.L. last September.

PAST PRESIDENT, N.C.C.W., HONORED BY HOLY FATHER

MISS MARY GRAHAM HAWKS, past president, N.C.C.W., and former member of the Bureau of the International Union of Catholic Women's Leagues, has been signally honored by His Holiness, Pope Pius XII, with the "Pro Ecclesia et Pontifice" award in recognition of her outstanding work for the Church. Miss Hawks has long been associated with the N.C.C.W., having served on its Board of Directors, as National President, on the Board of Trustees of the National Catholic School of Social Service, and as representative of the N.C.C.W. at many international meetings of the I.U.C.W.L. Miss Hawks was also a member of the Executive Committee of the National Catholic Community Service and the Board of Directors of the U.S.O.

In a telegram to Miss Hawks, the National President, Mrs. Henry Mannix, extended the congratulations of the Board of Directors, the Executive Secretary and Staff on an award so richly deserved. Mrs. Mannix said: "We who love you deeply, knowing your sincere devotion to His work and your magnificent accomplishments for the Church, always carried out in a truly humble and spiritual manner, rejoice in this honor which has come to you."

N.C.C.W. AND WOMEN'S ORGANIZATIONS ABROAD

By ALICIA GOENNER

IN THE ordinary course of business, N.C.C.W. has a surprising number of foreign contacts.

A review of past months shows characteristic diversity both as to countries involved and variety of motive for communicating with N.C.C.W.

Sometimes they are courtesy calls, to give information on women's activities abroad. Such a visit was that last April of Mrs. George Renchard, recently home from the Netherlands, where her husband is a U. S. foreign service officer. Mrs. Renchard left with us an interesting booklet telling how, in the disrupted days of 1946, the first foreign branch of the Christ Child Society was formed at The Hague and how its activities have grown to embrace a badly-needed playground, home visits to give material aid to the play-ground families, an ingenious and successful scheme for money raising, and a marvelous Christmas party attended by 200 wildly joyful youngsters of the city. A summer camp is part of the Society's plans and perhaps also a playground at Rotterdam.

The day after Mrs. Renchard called, Miss E. M. Green, secretary of Sending of Supplies for All of Europe, Catholic Charities for Relief Abroad, visited N.C.C.W. and drew a parallel between the English Catholic Women's League and its Catholic Committee for Relief Abroad, and N.C.C.W. and War Relief Services—N.C.W.C.

A month later Mlle. Maria Baers, general secretary of the Catholic International Union for Social Service, a member of the Bureau and chairman of the Commission on Social Action of the International Union of Catholic Women's Leagues, and a member of the Belgian Senate, spent several days in Washington during which she inquired into N.C.C.W. organization and activities and those of private and Government social agencies.

Other foreign visitors particularly interested in the programs and functions of N.C.C.W. and its affiliated organizations were Señoritas Rosario Ocampo and Juanita Valera of the Philippines and the Misses Scioville of Colombia.

During the same period a number of written requests were received from abroad either directly or through the Office of Education, Federal Security Agency, for help in getting in touch with mature American men and women as well as students and scholastics willing to exchange letters.

The Liga Catolica Feminina of Portugal, on the other hand, wished to exchange newspapers and magazines, and the Peruvian Department of Education requested textbooks and other exhibits for the Inter-American Educational Exhibition it sponsored in Lima last Spring. The Comite Femi-

nin de l'Action Catholique of Hungary requested publications of American Catholic women.

Mother Dengel, of the Medical Mission Sisters, enlisted the help of N.C.C.W. so that she might bring to the attention of the International Union of Catholic Women's Leagues, with which N.C.C.W. is affiliated, at its London meeting next year the pitiable condition of the women and children of Asia and Africa. Eloquent of medical needs are mortality figures for children in Uganda, where 60 to 70% die before the age of three.

Pointing up the active participation of voluntary organizations in the field of social welfare work in Europe, in contrast to the emphasis in the United States on work by professionals, the Baroness Guttenberg, a visitor from Bavaria, Germany, spent several days at N.C.C.W. headquarters, describing the situation of institutions operated by Catholic laywomen in Germany.

Before the War, State branches of the League of German Catholic Women, a national organization, owned and operated a number of social welfare schools, residences for girls and working people, youth and vacation centers, orphanages and similar institutions. When hostilities ended they established relief centers for refugees and returning prisoners of war and are now doing their utmost to put into operation again their old centers, many of which were closed by the Nazis.

In coming to the United States, Baroness Guttenberg of course had the purpose of obtaining help in overcoming the difficulties that impede full resumption of these very necessary activities. She wished also to make conditions in Germany more generally known in this country not only to Catholics but to others as well. During the summer she made a trip to the West Coast, and in this connection N.C.C.W. headquarters gave the Baroness introductions to members of the National Board at Los Angeles and San Francisco. As a result she was invited to address a luncheon meeting of the Catholic Women's Club at Los Angeles, at which there were several other international speakers. The Club pledged itself to give help to Catholic women's organizations in Germany when taking up its new Fall program.

While in Washington, the Baroness described the obstacles to the reopening of charitable institutions, the stringent restrictions that make it extremely difficult to obtain even enough building material to save badly damaged buildings from complete deterioration, the difficulty of obtaining permission to rent quarters to replace destroyed centers, and, because of recent currency reforms, the complete lack of operating capital and of funds out of which to pay current expenses.

The Baroness left with N.C.C.W. information on the organization and administration of the

League of German Catholic Women. She gave details on immediate use by the Soviet of the potentialities of women's organized strength, their provision of money, paper for publicity, food, transportation and all the other things that are conspicuously lacking to Catholic groups. She told of the feeling of isolation among German women, who live in a vacuum completely out of touch with women elsewhere in the world, and described the need for food and clothing, first of all for those working under great hardships for the common welfare, and then for the dispossessed, uprooted millions who have survived expulsion or bombing or the battle lines and imprisonment only to take up life again in the chaos that is Germany today.

CATHOLIC WOMEN IN THE NEWS

Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for UN Affairs and consultant to the N.C.C.W. Committee on International Relations, is in Germany serving with the U. S. Office of Military Government for Germany as visiting expert in the field of women's affairs. While in Europe, Miss Schaefer will also attend the session of the UN General Assembly in Paris.

Miss Linna E. Bresette, field representative of the Social Action Department, N.C.W.C., and consultant to the Committee on Social Action, N.C.-C.W., is representing the National Council of Catholic Women at the first convention of the Inter-American Catholic Social Action Confederation in Rio de Janeiro, opening August 22. Miss Bresette has also been reappointed to a three-year term on the Correspondence Committee on Women's Work of the I.L.O.

Mrs. Robert A. Angelo, national chairman of the N.C.C.W. Committee on Family and Parent Education, spoke recently on "Marriage" on a radio program on WHBG, Harrisburg, Pa.

Dr. Maud Loeber, a former vice president of the N.C.C.W. and a past president of the New Orleans A.C.C.W., ended a teaching career of 30 years in June and was named professor emeritus of clinical pediatrics at Tulane University.

The N.C.C.S. June, 1948, Bulletin reports Mrs. Aynaud Hebert, member of the New Orleans A.C.C.W., is the representative of the National Catholic Community Service on the local VAVS Advisory Committee.

OUT OF BLOCKADED BERLIN

N.C.C.W. headquarters received a plea from a combination of women's organizations in Berlin begging the women of the world to help them in their present need and to take a stand to the end that the prerequisites for life which were assured to them may be obtained, and this without sur-

The "Report of the Institute on United Nations," held last fall in New York by the N.C.C.W. Committee on International Relations, is now available. Contains texts or summaries of addresses, and summary of discussion on organization and work of a committee on international relations. Provides valuable model and material for similar institutes on diocesan or local level. \$1.

rendering personal and political freedom. The text of the appeal states that "the barring of means of communication is equivalent to a hunger blockade. The shutting off of electric power renders impossible the care of the sick, sanitation and the most elementary housekeeping. The sick are without medicine, infants without fresh milk. The consequences of such strangling aggression are epidemics, starvation, unemployment, misery and death. The women of Berlin protest against measures which contradict the principles of Christianity and which violate elemental human rights, and beg the women of the world for their help."

WITH OUR NATIONALS

Catholic Daughters of America . . . At the twenty-second national biennial convention of the C.D.A., Miss Mary C. Duffy, supreme regent, reported that the forty-fifth anniversary project adopted last year by the C.D.A. to give personal relief to 2,000 European families, has resulted in service to 2,804 families with a total financial value estimated in excess of \$300,000. The C.D.A. convention also approved gifts of \$9,200 for religious and educational work. A net increase in membership of 25,000 members was reported. Miss Duffy and her entire staff of officers were returned to office.

National Catholic Women's Union . . . The thirty-second national convention of the N.C.W.U., held in Milwaukee, August 22, in conjunction with the ninety-third convention of the Catholic Central Verein of America, opened with Solemn Pontifical Mass celebrated by Most Rev. Moses E. Kiley, Archbishop of Milwaukee.

National Council of Catholic Nurses . . . The new student nurses' home attached to the Maumee Valley Hospital, Toledo, Ohio, where Miss Anne Victoria Houck, executive secretary of the N.C.C.N., served for twenty-five years as director of the school of nursing, has been named Victoria Hall in honor of Miss Houck. At the recent dedication of the new structure, the Anne Houck scholarship fund was set up to provide for the advanced training of the outstanding student of each year's graduating class.

NATIONAL COUNCIL CATHOLIC MEN

The Catholic Forum of the Air
September Radio Schedule

THE CATHOLIC FORUM OF THE AIR

By JOSEPH A. L. ERRIGO

We are pleased to present Mr. Paul Errigo of Wilmington, Del., as N.C.C.M.'s guest columnist in this issue of CATHOLIC ACTION. N.C.C.M. readers will be interested in Mr. Errigo's first-hand account of what is tagged in the files of our Radio Bureau as **operation Wilmington**. Said file is an extremely active one, as those who know the Wilmingtonians will understand. Resourceful, energetic and apostolic, the Wilmington group is constantly developing ideas, techniques, talent and—what is more important—a deep interest in things Catholic on the part of their ever-widening listening audience.

We feel that N. C. C. M. affiliates will profit as we have from the spirit which is evidenced in Mr. Errigo's account of the "Wilmington Forum of the Air."

EARLY in 1939, an Ursuline Nun in Wilmington, Del., pondered the possibility of lay members of the Church "taking to the air" to broadcast Catholic Doctrine. The more she thought of the idea, the better she liked it. Shortly thereafter, this good nun, Mother Mary Agatha, of the Ursuline Academy at Wilmington, at one of the sessions of the Book Forum held at the Academy, broached the idea to the writer and asked him if he would take charge of such a program. There is no resisting Mother Agatha's dynamic appeal. The answer was affirmative—if time could be obtained over one of the local stations. One of Mother Agatha's friends came to her rescue and free time was obtained over Station WDEL.

Wheels went into motion, actively supported by Mother Agatha, and the first broadcast, lasting for fifteen minutes, was heard over Station WDEL on Sunday, April 9, 1939. The people of Wilmington became interested. Mother Agatha's idea began to grow. Joseph Desmond, now a Scout Executive with the Boy Scouts of America, asked if he couldn't take an active part. His offer of help was accepted immediately. Then along came Paul Taggart, at that time an insurance company executive, now a Seminarian in Washington. He was followed by Dorothy Arthur, then a School Librarian, but now with the Public Relations Department of the du Pont Company. Station WDEL offered to increase the program to thirty minutes. This was a real challenge, but Desmond, Arthur, Taggart and Errigo could not be stopped now. Always in the background was the inspiration and cooperation of Mother Agatha. She has never appeared on the program, but frequently she has been impersonated. WDEL's offer of free time for half an hour was accepted, and the Catholic Forum of the Air was officially organized and received its name.

The Catholic Forum of the Air is just an aver-

age group of people. Today it has about thirty active members, including lawyers, insurance agents, chemists, teachers, students, seminarians. The writer still continues as chairman, and together with the others, takes his regular turn in writing scripts and participating in a Sunday afternoon broadcast. It is interesting to note that when the Seminarians are ordained priests they are given honorary memberships in the Forum and no longer take an active part. The Catholic Forum of the Air does not want to lose its identity as a lay organization. To date the Forum boasts of two ordained priests from its ranks, with at least four others ready for ordination in the near future.

The Forum group meets every week and some times more often at its own headquarters—"The Christopher House," in Wilmington. Programs are prepared for about six months in advance in series of five or six programs on a certain topic, such as sacraments, commandments, encyclicals, virtues, etc. Seasonal programs are spotted first. The Bishop of Wilmington extends greetings annually on the first Sunday in January. They are special scripts for a Lenten series, Palm Sunday, Easter, Pentecost, Corpus Christi, Labor Day, Advent, Christmas, and similar occasions.

Four basic styles of scripts are used. One is the straight talk—but not too frequent. An alternative for the one-voice script is a script for two voices, sometimes made to sound conversational, at other times just written as a narrative, with each voice adding new thoughts, but with no attempt at making it sound like a two-person conversation. This type of program is not an easy one to write. It has to be written in an interesting manner to keep the program alive and, of course, the voices have to be good.

A second basic type of program is the four-person round-table discussion. This type should be made to sound very lively and conversational and

goes over well with an audience. A third type is the dramatic script, complete with sound effects, mood music, and some dramatic talent on the part of the speakers. This type of script calls for considerable work. There is always an urge to put on a dramatic script. A nice compromise with this urge to put on dramatic scripts is the fourth type of program. This type employs a narrator who carries the continuity and does most of the selling of the message of the script. His talking, however, is interspersed with short, simple dramatic scenes which require about two or three people, and practically nothing in the way of sound effects.

Each week one of the members of the Catholic Forum of the Air volunteers to serve as program director, whose duty it is to see that all the details of the program are properly lined up. Usually the program begins with a hymn or some appropriate musical selection played right after the opening announcement, and before the script is put on. After the script has been completed, a short period of Catholic news is broadcast. Usually this lasts about five minutes. Each week two members listen as official critics and report in a constructive manner at the next meeting of the group.

Through the direct influence of members of the Catholic Forum of the Air, lay groups similar to the Wilmington group have been established at a number of places throughout the United States. With a little pump priming by the Forum, independent groups have taken to the air in Chicago, Ill.; Philadelphia, Pa.; Lebanon, Pa.; Burlington, Vt.; and other places throughout the United States, Canada, and in other countries. Recently the Catholic Forum of the Air took an active part in the formation of the Catholic Broadcasters Association.

So far as it is possible to learn, the Forum has a large listening audience, a majority of which is non-Catholic. There have been cases in which non-Catholics have thanked members of the group for explaining Catholic practices because "We were wondering why you (Catholics) did that." On topics on which there is a difference of belief, the Forum has been neither controversial, nor compromising. It states the facts, or quotes the view, and proceeds with a presentation of the positive explanation.

In talking to members of the Forum, one always hears the same story repeated: "Why don't more people start their own local program?" It is simple, they say. They offer a few easy suggestions:

Decide that you want to put on such programs,

and then find three other people who will join you, who have a college education or equivalent, and acceptable (not necessarily glamorous) voices.

Get the radio time (free, of course) from the local station.

Get ecclesiastical approbation and a censor.

Establish and maintain cordial relations with the studio staff by cooperating with them, listening to their technical advice, being reliable, and really trying to give neat programs.

Get in touch with the Catholic Forum of the Air at Wilmington, Del. (Station WDEL). They will be glad to lend you scripts, advise, or help where possible.

Keep your group small, keep everyone busy, but never overworked.

RADIO SCHEDULE September, 1948

THE CATHOLIC HOUR

NBC Network, 6:00-6:30 P. M., EDT
Sundays

REV. EDMOND D. BENARD
The Catholic University of America,
Washington, D. C.

General Subject: The Everlasting Kingdom
September 5—The Image of the King.
September 12—"No King but Caesar."
September 19—The Heirs of the Kingdom.
September 26—The King's Highway.

Music by the St. Philip Neri Choristers, under the direction of James Welch

THE HOUR OF FAITH

ABC Network, 11:30-12:00 Noon, EDT
Sundays

REV. FRANK J. McPHILLIPS
Ann Arbor, Mich.

General Subject: This Is Charity
September 5—Why Be Charitable?
September 12—Charity in Speech.
September 19—Charity in Judgment.
September 26—Charity in Prayer.

Music by the Hour of Faith Male Quartette, under the direction of Paul Creston

FAITH IN OUR TIME

MBS Network, 10:15-10:30 A. M., EDT
Thursdays

REV. FRANCIS R. SHEA
Nashville, Tenn.

General Subject: The School, Your Child's Other Home
September 2—Meet Johnny's Teacher.
September 9—What It Takes To Be Happy.
September 16—Good Jobs Go to the Well-Educated.
September 23—We Have to Get Along With People.
September 30—What About Culture?

Music by organist and baritone soloist

THE CONFRATERNITY OF CHRISTIAN DOCTRINE

Have You Time to Read a Letter?

DEAR READER:

Sorry, we've been so late in answering the inquiry "Why don't more Catholics look like Catholics?" The fact is we've been busy finding out the answer. We've had to forget all about the "social graces" and concentrate on actual graces for we find, dear reader, that one has to work, and work joyously, at being a real Catholic. It isn't enough for a Catholic to be only nominally so. He must be alive with the "spirit of Catholicism." It's natural that after he has discovered its source, which is the breath of the Holy Spirit within his soul, he wishes to diffuse this richness among others.

The CCD, a world organization for the instruction of Catholics and non-Catholics in the truths of the Faith, offers a field for action. It seeks to develop the deep sense of right and a full Catholic life in each person and to assist him in developing it in others. It does this through its systematic and tried program which functions in over 100 dioceses in this country, with often overwhelming results—sometimes not so overwhelming. The CCD is for everyone: for public school children, for interested adults, for Catholic parents, for non-Catholics. Its aim is "to mobilize under the direction of the parish priest the great resources of intelligence, good will and solid piety among our laity for the extension of Catholic Faith to these multitudes" (Bishop Edwin V. O'Hara). It has a program which is parochial, diocesan and universal. It is practical, encompassing every need and offering solutions in accordance with the concrete problems of a particular locality. Rome has decreed that it be established in every parish. The Bishops encourage its progress, applaud its accomplishments, and watch for its development. See if you don't think it has possibilities for you.

Catechetical Day, the Feast of Christian Doctrine, which is celebrated in the fall and marks the beginning of Confraternity activity for the year, usually opens with Mass and Communion. There members and potential members receive the living Christ Whom they hope to bear to other men that they too may be filled with the Light and assured of a purpose in life. Catechetical Day strives to awaken in the minds of more of the faithful the need for militancy among Catholics who by the Sacrament of Confirmation have become soldiers of Jesus Christ. It emphasizes the obligation of

defending the truths of the Faith, and undertaking new conquests for Christ. Its program points out the means offered by the CCD for acquiring the training and weapons needed for this type of action. The campaign for Christ began two thousand years ago and will continue until *all things are restored in Christ*.

The CCD program begins in the home at mother's knee. Through the Parent-Educator section of the CCD, parents are assisted in carrying out their privilege of teaching religion in the home. Through Religious Discussion Clubs parents as well as other groups of adult Catholics discuss informally and cooperatively the truths of religion, making application of these truths to their daily lives. When the child leaves home—though the parents' guidance does not end here, for parents are ever watchful—if he attends public school, the CCD provides for his religious education through the school year religious instruction program and religious vacation schools. Correspondence courses and street preaching bring the seed of the Faith to hungry souls who grope in darkness for want of light. Helpers and fishers assist the parish priest through their voluntary preparation of materials for religion classes and by their systematic home visiting providing the personal contact which often inspires fervor where apathy existed.

The organization of a CCD unit in the parish (and there are now units in Catholic colleges) consists of a president, vice-president, treasurer, secretary, and chairmen for each of the several divisions of membership. By active and associate membership in the CCD, Catholics receive many spiritual privileges. They are asked to devote only one hour weekly to this work.

The CCD has the program. It is up to us to carry it out. The work of the Confraternity fosters Catholic leadership.

They say the eyes are the most expressive part of the face. What could be more attractive than the brightness which comes from close union with Christ through the Sacraments; from the eagerness to show others the way, not to Main Street, but to the road which leads to God?

Apostolically yours,
The CCD

THE TRUE NURSE

(Continued from page 5)

so built, because of its importance, upon some lofty eminence, displaying its illumination from its highest point and radiating its beacon of light for the guidance of the weary traveler. The temple of the ideal nurse is dedicated to the "Service of Mankind" constructed upon a prominent site along the journey of life, where it shall stand in sight of, accessible to, and an inspiration for all those who meet this nurse. This is a shelter wherein all fellowmen, sick and well, joyful and sorrowful, may enter for rest, refreshment, comfort, sympathy, advice and help. It is a temple erected for the purpose of giving aid to the physically, spiritually, and mentally ill—thus directing weary travelers' footsteps along the Road of Health which leads to their eternal home.

The daily life of a nurse should be more than giving the bath to the patient, going on and off duty, meeting only those things for the physical needs of her patient; it should be the inculcation of principles and ideals of her profession, speaking the way of light to her associates, to her patients, in fact, earning her way for her home in the next world.

We should all have a purpose in life. To be drifting, to have no settled aim, is most unsatisfactory. Nursing has so much to offer, so much

to give, and as soldiers of Christ nurses should be in line with its duties. The nursing profession has standards. It has ideals which take its field from other types of service thus giving to it a distinctness peculiarly its own. Should not all who want to be members of this profession possess those standards, those ideals, and not only possess them, but live them?

It is one of man's highest privileges to minister to the needs of his fellowmen. When we render help and solace to those who bear the burdens of pain and sorrow, we enrich our own lives and furnish others with an inspiration to deeds of kindness and generosity. The dignity of the nursing profession demands that those who embrace it should be actuated by lofty ideals, sympathy for those who suffer, willingness to serve, interest in the mental, moral, and physical welfare of the sick, all qualifications found in the nurse—a Missionary of Christ.

In this world of chaos, when all seem to be throwing aside the good that has come to us through years of understanding and teaching, why should not the nurse—who is so well equipped with tools of righteousness—do her part in restoring the world to a better place in which to live? Yes, it takes courage, it takes fortitude, to assume this place in the world—but is not the nurse prepared for the job?

CATHOLICS COOPERATE IN WORK FOR PHYSICALLY HANDICAPPED

At the August 17 meeting of the President's Committee on National Employ the Physically Handicapped Week plans were unveiled by President Truman and Cabinet officers for the 1948 observance of the week, Oct. 3-9.

Following the invocation by a staff official of the N.C.W.C., Admiral Ross T. McIntire introduced the President, who called the rehabilitation and employment of the handicapped "one of the greatest things that is taking place in the country today." The new Labor Secretary, Maurice J. Tobin, promised the Committee members the continued cooperation of the Government in the drive to secure more jobs for disabled veterans and other civilian handicapped workers. Secretary George Marshall also spoke briefly.

The Catholic Councils of men and women are represented on the President's Committee, which includes many of the most influential organizations, associations and groups in the country. Conference officials are hopeful that Catholics will take a leading part in the observances in our communities where the local Employment Service offices may be contacted for information.

YOUTH DEPARTMENT, N.C.W.C., SENDS DELEGATES TO INTERNATIONAL YOUTH CONFERENCE

Six Catholic young people were among the members of the U. S. delegation to the International Youth Conference held in London in August and sponsored by the British Council of Social Service. Delegations from more than 30 countries were present. The Catholic group, which was accompanied by Rev. Joseph E. Schieder, Ph.D., director of the Youth Department, N.C.W.C., included representatives from youth organizations in the Archdioceses of Chicago, Baltimore and Washington, the Dioceses of Cincinnati and Buffalo and from the National Federation of Catholic College Students and the Newman Club Federation.

The young people and Father Schieder visited France prior to the London meeting. Father Schieder, on a brief journey to Rome, was received in audience by the Holy Father, who gave a special blessing to all American Catholic youth and to those engaged in their direction.

Month by Month with the N.C.W.C.

Death Claims Two U. S. Bishops; Most Rev. Edward P. McManaman Appointed

The Most Rev. Alexander J. McGavick, late Bishop of La Crosse, died on August 25, on the eve of his golden jubilee in the episcopate. He was eighty-five years old, and the oldest member of the American Hierarchy both in age and in years of service.

His Excellency was ordained in Chicago in 1887 and in 1898 was appointed Auxiliary to Archbishop Patrick A. Feehan of Chicago. From 1918 to 1922 he was Auxiliary to Cardinal Mundelein and in 1922 named Bishop of the Diocese of La Crosse.

On August 5, the Most Rev. James A. Griffin, Bishop of Springfield-in-Illinois, died at the age of 65. His Excellency would have celebrated his silver jubilee in the episcopate this coming November. He was ordained to the priesthood in 1909 after studies in Rome and served in pastoral work in the Archdiocese of Chicago until named to be Bishop of Springfield-in-Illinois in November, 1923.

May their souls rest in peace.

In late July, His Holiness Pope Pius XII named the Right Reverend Monsignor Edward P. McManaman of Erie, Pa., titular Bishop of Floriana and Auxiliary to Bishop John Mark Gannon of Erie.

Monsignor McManaman has served since 1936 as Rector of St. Peter's Cathedral in Erie.

He was born in Wilkes-Barre, Pa., May 3, 1900; ordained to the priesthood in Rome March 12, 1927, after studies at the North American College. After post-graduate work in theology at Propaganda College in Rome, Bishop-designate McManaman was assigned to parish work for two years. He was named Assistant Superintendent of Schools for the Erie Diocese and was appointed to the Cathedral in Erie in 1936.

CATHOLIC ACTION congratulates His Excellency on the honor which has come to him and prays for him years of fruitful endeavor.

Clarence J. McCabe of Headquarters Staff Dies

Virtually all members of the headquarters staff of the National Catholic Welfare Conference assisted at a Solemn Mass of Requiem for Clarence J. McCabe, editorial assistant

to the director of N.C.W.C. News Service, who died August 1 in his fifty-first year. He had served 20 years with the Press Department.

The death of Clarence McCabe has taken from the ranks of N.C.W.C. headquarters staff a person who—in the words of Bishop Michael J. Ready, episcopal chairman of N.C.W.C. Press Department—has “served the Church with great loyalty and marked distinction”; American Catholic journalism mourns in him a writer of outstanding ability and unsurpassed courage and integrity; his colleagues grieve at the loss of a friend whose memory will always serve them as an inspiration.

May his soul rest in peace.

Pro Ecclesia et Pontifice Medal Presented to Miss Mary Graham Hawks

On August 23, Cardinal Spellman conferred the medal *Pro Ecclesia et Pontifice* given to Miss Mary Graham Hawks by His Holiness, Pope Pius XII. For many reasons N.C.W.C. rejoices in this honor which has come to one of its staunchest friends and workers.

The award was given in recognition of her outstanding work on behalf of the Church during a lifetime of activity. Her endeavors logically carried over into patriotic service to her country and in World War II she became the only woman member of the Executive Committee of the National Catholic Community Service. She also served on the Board of Directors of the United Service Organizations.

Miss Hawks has long been active, locally and nationally, in the work of the National Council of Catholic Women and was its National President for six years (1927-1933). Miss Hawks served from 1930 to 1939 on the Bureau of the International Union of Catholic Women's Leagues, and other activities and officerships took her into the fields of social service, education, apologetics and inter-American relations. She was one of the founders of the National Catholic School of Social Service and a member of its Board of Directors.

Her friends and co-workers rejoice with her in this well-deserved honor and pray that God may grant her added years of service.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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